

# The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

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## THE ANTI-SLAVERY BUGLE,

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to extend its circulation among their friends.

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## Selections.

### The Constitutional Compromise.

From The Liberator.

What were those compromises, on the part of the North?—for every thing depends on that. If they related only to matters of expediency, to those things which perish with the using, why then it is hardly worth while to consider them; but if they involved the sacrifice of principle, the denial of human brotherhood, the rejection of all the precepts of Jesus and all the commands of God, then they are of tremendous import and awful consequence. They were not in number, and every one of them human and immortal to the last degree.

1. The denial to the slaves of a direct representation in Congress in their own behalf, for their representation is three-fifths of a man, in order to increase the political power of the merciless oppressor; a thing being then offered upon their multiplication, and their inheritance under such a compromise rendered a hopeless event. In the language of John Quincy Adams—"is it in the compass of human imagination to divide a more perfect exemption of the one race from committing the guilt of the tender custody of the wolf?" The representative is thus constituted, not the friend, agent and trustee of the person whom he represents, but the most inveterate of his foes. "It was one of the curses from the Pandora's box, adjusted at the time, as usual, by a compromise, the whole advantage of which inured to the benefit of the South, and to aggravate the burden of the North." "It makes the preservation, propagation and perpetuation of slavery the vital and animating spirit of the National Government."

2. The liberty given to the slaveholders to follow and recover their slaves in any part of the country—a liberty never conceded before—an engagement, again to quote the impressive language of Mr. Adams, "positively prohibited by the laws of God, delivered from Sinai, and forbidden by every dictate of humanity. We might dilate, to any extent, upon its direful cruelty, its utter barbarity, its revolting impurity; but this is unnecessary; and, besides, language is powerless to describe it. For who can enter into the feelings of the slave, as, snatching under the lash, and pinning for liberty, he bursts his chains asunder, (or in many cases literally crying them hither to his limbs) and seeks safety and freedom in flight—well knowing that bloodhounds will soon be on his track in full cry, and pursuers more merciless than the agents of his course, except as he may learn it from the North, start without food or clothing, and therefore often suffering intensely from cold and hunger; hiding himself in cave or thicket from the piercing light of heaven by day, and venturing forth with a palpitating heart only during the gloomy hours of night; frightened at the rustling of a leaf, alarmed even at the sound of his own footsteps, overcome by a thousand apprehensions; with bleeding feet, and weary body, and almost broken heart; composed only when surrounded by wild beasts, and terrified only as he approaches a human habitation; till after days and weeks of indescribable suffering and torture, he finds himself in one of the free States, (false as so called)—perhaps in the old Bay State, by the side of Bunker's Hill monument or under the shadow of Faneuil Hall—when he is discovered, arrested, and carried back to his intended owner, to be subjected to more than inquisitorial tortures, that others may fear? Is there any exaggeration in all this? No, it is only an approximation to the reality—hardly more than what the shadow is to the substance!

3. The facility and security given for twenty years to the foreign slave trade by giving it national dignity and protection, and prohibiting any interference with it until the expiration of that long period—the star-spangled banner floating at the mast-head of every national ship, and bidding defiance to all nations. It is true, that accused traffic terminated its legal existence in 1808, but not because the contract absolutely required (and it did) its suppression at that time; and if Congress should see fit again to legalize the traffic, it has the constitutional right to do so. Besides, we are not simply examining particular specifications in the instrument, but also endeavoring to arrive at a just estimate of the humanity, morality and piety of the pretended love of liberty and hatred of oppression—of those who framed the Constitution. Now, the horrors of the African slave trade, though often rectified, almost surmounting the indignity, transcend the powers of imagination, and defy delineation. They were never known at that period. By an act of Congress, that trade was now pronounced to be what it was in 1787) piratical. Yes, a deed which now subjects the American citizen who perpetrates it on the coast of Africa to an ignominious death, less than fifty years ago received the sanction of the American Congress, and was defended against the world by the combined military and naval power of the nation!

4. The guaranty of protection given to every slaveholding State, no matter how numerous its slave population, no matter how cruel their treatment, to defend it against domestic insurrection at the expense of the blood and treasure of the whole nation; thus rendering any attempts of the slaves to regain their freedom by a 76 process, alike desperate and abortive.

These, then, are some of the features of the Constitution of the United States—hideous, terrifying, blood-besmeared! With a clear vision, behold this league with the traffickers in slaves and souls of men, and then say whether (in the awfully descriptive language of the prophet) it be not "a covenant with death and an agreement with hell." In the history of human compacts, and of infernal conspiracies, (so far as the slaves are concerned,) is there any thing to approach it on the score of depravity, entered into as it was by men who had subscribed to the self-evident truths of the Declaration of Independence, and who claimed to have Christ for their Savior, and his gospel for their religion?

The less that is said in eulogy of the framers of the Constitution, the better. What ever was really meritorious in their character, we think we perceive and appreciate; and we desire to remember that the best men have their defects, and the vilest some commendable traits. But now that they are become objects of popular idolatry—now that it is fashionable to exalt them "above all that is called God"—now that the image which they set up,

is declared to be instinct with a divine life, and worthy of universal worship—it becomes an indispensable duty to dispel the illusion, to break the image in pieces, and to expose the deformity of those who fashioned it.

The framers of the Constitution are not worthy of reverence, for they were not men of integrity, they were not lovers of liberty for all mankind, their patriotism was marked by intense selfishness, they did evil in the name of the Lord, they were recreant to their own avowed principles; and by their treacherous example, they have caused a generation with a glorious cause—abolition of slavery to be a self-evident truth, and all men are created equal, and endowed by their Creator with an inalienable right to liberty, many of them were slaveholders and slave-breeder, and all of them, convicted at the traffic of human flesh! They deliberately sacrificed to subserve their own purpose—the rights and liberties of half a million of the people, now multiplied to three millions; and on the necks of this immense mass they based their "glorious Union," cementing it with the blood of their victims! It is only the righteous who shall be held in everlasting remembrance.

Correspondence of the Boston Republican.

### Mr. Clay on Slave-Breeding.

Mr. Clay, in his speech of the 23d ult., took Mr. Davis of Massachusetts severely to task for intimating that slaves might be bred in New Mexico, for markets in other States. He was "shocked and surprised" at this intimation, and declared "this charge upon the slaveholding States of breeding slaves for market is utterly false and groundless." No such purpose ever enters, I believe, into the mind of any slaveholder.

The Senator from Kentucky is not always exact in the use of language. Neither Mr. Davis, nor any other well-informed man ever charged the slave States collectively with breeding slaves for market, for the obvious reason that some of the States are buyers, not sellers of human beings—some States export, and others import slaves.

Mr. Clay is wonderfully incredulous, and wonderfully ignorant of existing facts, if he truly believes that no such purpose as breeding slaves for market, ever enters the mind of a Virginia slaveholder.

Mr. Davis being a northern man, is of course an incompetent witness since we are continually assured that the people of the North do not understand "the peculiar institution." Let us hear, then, what southern witnesses testify on the subject.

Thomas Jefferson Randolph, in a speech in the Virginia legislature (1832), declared that the States had been converted into "one grand menagerie, where MEN WERE RAISED FOR THE MARKET, like oxen for the shambles." In the same speech he thus compared the African and the Virginia slave trade: "The trade in Africa receives the slave a stranger in aspect, language and manner from the merchant who brought him from the interior. But here, States individuals whom the master has known from infancy—whom he has been sporting within the innocent gambols of childhood—who have been accustomed to look to him for protection, he TEARS FROM THE MOTHER'S ARMS, and sells into a strange country, among a strange people, subject to cruel taskmasters. In my opinion it is much worse."

So it seems, according to Mr. Randolph, that in Virginia children are torn from mother's arms and sent to market. What price do they bring? Professor Andrews, in his work on "The Domestic Slave Trade," repeats a conversation he had with a slaveholder on board a steamboat in the Potomac (1835). "Children from one to eighteen months old, are now worth about one hundred dollars;—that little fellow there," pointing to a boy about seven or eight years old, "I gave four hundred dollars for." "You have a great proportion of children," "Yes, they sell well in Carolina, but they won't go in Mississippi,"—p. 117.

Professor Drew, afterwards President of William and Mary College, in his review of the debates on slavery in the Virginia legislature (1831-2), speaking of the revenue arising from the domestic trade, says: "A full equivalent being thus left in the place of the slave, this emigration becomes an advantage to the State, and does not check the black population as much as at first we might imagine, because it furnishes every inducement to the master to attend to the negroes, to encourage breeding, and to cause the greatest

number possible to be raised. \*\*\* Virginia, in fact, a negro-raising State for other States."

Let us now learn, still from southern witnesses, something of the amount of the receipts which thus "encourage breeding, and cause the greatest number possible to be raised."

Mr. Charles Fenton Mercer asserted in the Virginia Convention (1829), that "The tables of the natural growth of the slave population demonstrate, when compared with the increase of its numbers in the commonwealth for twenty years past, that an annual revenue of not less than a MILLION AND A HALF OF DOLLARS is derived from the exportation of a part of this population."—*Debates*, p. 94.

Owing to various circumstances, breeding became vastly more profitable after 1820. We find in the "Virginia Times" (1835), an article on the importance of increasing the banking capital of that State. The writer estimates the number of slaves exported from the State for sale, the "last twelve months," at FORTY THOUSAND, each averaging six hundred dollars, thus yielding a capital of TWENTY-FOUR MILLIONS, of which, he contends, thirteen millions might be contributed for banking purposes.

Mr. Chisolm had none of Mr. Clay's present squeamishness about breeding slaves, when, in the Virginia legislature, 18th Jan., 1831, he claimed the right of the owner of *breed mares* to their product, and of the owner of the female slaves to their increase; and added, "The legal maxim of 'pactus sequitur ventrem' is coeval with the existence of the right of property itself, and is founded in wisdom and justice. It is on the justice and inalienability of this maxim, that the master foregoes the service of the female slave, has her nursed and attended during the period of her gestation, and raises the infant offspring. The value of the property justifies the expense, and I do not hesitate to say, that in its increase consists much of our wealth." It is no wonder this same gentleman was anxious for the annexation of Texas, declaring that "he believed the acquisition of Texas would raise the price of the slaves fifty per cent. at least."

We might go into the details of the Virginia trade, and show the barbarities and loss of life that attend it, but we forbear, and content ourselves with notices of two dealers in a single town in South Carolina. John Wood of Hamburg advertised that "he has on hand a likely parcel of Virginia negroes, and receives new supplies every fifteen days." John Davis, of the same place, advertised for sale from Virginia, "one hundred and twenty likely young negroes of both sexes," among them "small girls suitable for nurses, and several small boys WITHOUT THEIR MOTHERS."

We have now offered, we think, sufficient testimony to prove that the purpose of breeding slaves for sale does enter into the minds of some slaveholders, and that Mr. Davis's intimation to that effect was not "utterly false and groundless." But we must still call one more witness, and one every way competent except that his memory is occasionally treacherous. The witness we call is the HON. HENRY CLAY OF KENTUCKY. This gentleman, in 1829, delivered an address before the Kentucky Colonization Society. After showing that where the option existed of employing free or slave labor, the latter was the most profitable, he remarked: "It is believed that nowhere in the farming portion of the United States would slave labor be generally employed, if the proprietor were not tempted to raise slaves by the high price of the southern market, which keeps it up in his own."

And now we ask in all soberness, if slave labor is unprofitable in the farming slave States, that is, in those States which do not produce rice, cotton, and sugar, and yet the breeding, or if Mr. Clay prefers the term, the raising of slaves is thus stimulated and encouraged by the high price of the southern market, why was Mr. Clay so shocked and surprised because it was supposed that the same cause might lead to breeding of slaves in New Mexico? Mr. Webster, it is true, contends that the law of the earth's formation and Asiatic scenery renders it physically impossible for slaves to labor in New Mexico, but even he does not insist that it is impossible for them to bear children there. Now if there be no such impossibility, why we ask may not slave children be exported to the southern market from New Mexico, as well as from Virginia, and the other farming slave States?

August, 1850. A. B.

RESULTS OF EMANCIPATION.—Sam'l May, Jr., in a speech at Worcester on the 1st of August, made an interesting statement of facts concerning the success of emancipation and the improvement of both employers and employed in the West Indies, as he had received them from Geo. W. Alexander, one of the English delegates who have recently spent seven months in traversing those colonies. Mr. A. and his companion had made the most thorough and careful examination of every point of interest in connection with the subject, and his testimony was clear and strong to the glorious and beneficent results of freedom. Without one exception, every inhabitant of the Islands of every class who had spoken of the subject, had declared emancipation a blessing. There was no beggary or extreme poverty among the emancipated class; they supported their own poor, were generally industrious, economical and thrifty—in many instances owning houses, land and horses. At one meeting he attended in a grove, he counted two hundred and eighty horses which belonged to the emancipated men who rode them. They are improving wonderfully—considering their previous condition—in education, in morals, in comforts, in appearance and in social position. A general eagerness is felt by parents for the education of their children, and at least, one-third of their children are in schools.—*Penn. Freeman*.

A dispatch from Baltimore states that 15 slaves passed through Shrewsbury, on their way to Peru.

## Emancipation of Labor.

From The Tribune.

The Laboring Class already know that we have little faith in Strikes or any form of combination to modify the action of the Hiring or Wages system. We believe the vice to be eradicated is embodied in that system itself, and is inseparable from its existence. There are good employers and bad employers, as there are good and bad workers for wages, but the system under which a part of mankind are Hired and another part Hirelings through life, is not a good one, but the contrary. To speak more accurately, Labor for Wages, though a great improvement on the feudal system, which it superseded, and a still greater one than that of Slavery, which is still older, is yet an imperfect and defective system, destined to be superseded by a better one. Man advances in civilization and intelligence—by a system which will ensure to every one work and the just reward of work at all times without subjecting him, while at work, to autocratic power.

Of this better system we believe Land Reform and Labor Association are the chief elements. Land Reform will open the unimproved and unappropriated Soil of the Republic, and ultimately of the world, to free settlement and cultivation in limited tracts by those who need it, and at the same time provide safeguards against future aggregations of tracts of land by thousands in the hands of any individual; while Labor Association, rightly organized and perfected, brings the workers in the different trades—Carpenters, Hatters, Tailors, Shoemakers &c.—into direct and beneficial relations with the consumers of their products—that is, with each other. In other words, the shoemaker, instead of allowing one-fourth to one-third of the selling price of each pair of shoes or boots to the shoe-dealer, will receive precisely what the shoe-wearer pays for them, less perhaps one per cent. for the expenses of receiving, storing and delivering. The actual working matter will in like manner receive what the shoemaker pays for a hat, and so of other trades, and will have work secured to him in some other vocation in case the market shall become glutted with hats. In other words, we would have the Hatter or Tailoring business carried on, not by a hirer of Hatters or Tailors' labor, but by a corporation or partnership of Hatters or Tailors, providing capital by taking stock in the concern to the extent of twenty to two hundred dollars each, receiving dividends thereon according to their several investments, and being paid for their work according to the "predetermined scale based" on the actual value of the product. Each company or corporation should be composed of persons known to and confiding in each other, and each choose its foreman, agent, treasurer, &c., by a general vote, and finally bring itself into the highest state of order and efficiency, through the adoption of adequate and equitable regulations. In process of time, each trade or corporation would come to supply the wants of its members by wholesale purchases from other trades, as experience should dictate; and a trade overstocked with workers would in general decrease and provide means of withdrawing its surplus force into other vocations. Such are some of the lines of the system of industry which we believe destined to supersede the Hiring system, and with most beneficent results.

We certainly do not condemn the Strikes for Wages in the gross; they are sometimes wise, but often unwise, because certain to fail, after aggravating the sufferings they were designed to remedy. Strikes are like battles of any kind—sometimes apparently necessary, but if so then a grievous and desolating necessity. Their victories are not and cannot be final; a rate of wages established with ever so great exertion and sacrifice to-day may be insidiously sapped and destroyed to-morrow, and at all events afford no degree of security next year. Bills of Prices in their best estate are but sand-banks thrown across a river, which is certain ultimately to sweep them away, and may do so at once. The vaunted "laws of Trade" are all against them, and will triumph over them in the end. Only by subjecting Trade to a higher law than that of "every man for himself" can this tendency to universal cheapness at the expense of Labor for the benefit of Capital be resisted and overcome. So long as the Wages system shall last, the general tendency of work will be away from just and liberal to niggardly and grinding employers, because these last can take jobs or contracts cheaper and make money by so doing. Establish to-morrow an ample and fair Scale of Prices in every employment under the sun, and two years of quiet and the ordinary mutations of Business would suffice to undermine and efface nearly the whole. No reform under the Wages system but a decided step out of and above that system is the fit and enduring remedy for the wrongs and oppressions of Labor by Capital. And this must inevitably be a work of time, of patience, of genius, of self-sacrifice and true heroism. And it is mainly because the Trades organizations of 1850 tend to do and prepare for this—no matter how unconsciously—that we regard them with approbation and lively hope.

## Mann and Webster.

The Christian Witness, an Episcopalian paper, is out against Horace Mann and in defence of Daniel Webster. It says that Mr. Mann's language in respect to Webster, is "highly improper and disreputable;" and of Mr. Webster it says, "The Almighty has made him a great man, and no Man, or no body of men, can unmake him." This intellectual greatness doubtless atones, in the mind of this highly religious editor, for the notorious immorality of Webster and his abominable political doctrines. When a religious editor sacrifices the principles of pure morality and common justice in order to sustain a corrupt politician like Webster, it is worse for religion and no better for the politician.—*Essex (Mass.) Freeman*.

## Is Slaveholding a Capital Crime?

It is either a capital crime, or no crime at all. Is murder a capital crime? But who would not be murdered, sooner than be held a slave for life? Who would not see his dearest friends, his wife or his children, murdered, sooner than see them slaves for life on the most favored plantation in the South? Is not man-stealing a capital crime? And what is slaveholding but man-stealing prolonged—persisted in? One man steals me, makes me a slave by fraud and violence. Another holds me in slavery by the same means. Is the latter more innocent than the former? Does he perpetrate upon me a less wrong? No. Is not the African slave-trade a capital crime, so declared by law? But all slaveholders keep possession of their victims in virtue of such original kidnapping. They have no better title. In fact they themselves kidnap every child born of a slave mother. In itself slaveholding is a capital crime. Nay more, it is a complication of all crimes capital and petty. God so accounts it. The best of men so regard it. And all mankind will soon be compelled to admit that it is such. Shame on the creature that presumes to deny it even now.

But if slaveholding is a capital crime, think of the American government and people. What are they? What is their moral character? Look at their Constitution and laws. Look at their magistrates, judges and legislators. Look at their Congress and State Legislatures. Look at the whole mass of citizens, sworn confederates with slaveholders, sworn slave catchers. Look at their church, fellowshiping these capital criminals as Christians. Look at their state, holding capital criminals in full fellowship and honor, as entitled to the elective franchise, and eligible to every office of honor and emolument. Look again, and you shall see that they are invested with more political power and place, in proportion as they are greater criminals in slaveholding! Is this the treatment other capital criminals receive! Are murderers, robbers, &c., tolerated, honored and exalted thus? But why not? Can any mortal tell? Are slaveholders less dangerous to human life, liberty, rights and welfare? Is slaveholding less cruel and abominable? Is it less demoralizing? What black and foul crime under heaven is there, that is not naturally superinduced by slaveholding? Why then not regard and treat it accordingly? Christians, why do you not treat slaveholding and slaveholders as capital criminals? Can you tell? Is it because the fashion is otherwise? Poor excuse! Republicans, pretended devotees of civil government, liberty, human rights and moral order, why don't you repress this capital crime of slaveholding? Why don't you regard and treat slaveholders as you do your less capital criminals? As you do those who commit murder, robbery, rape, arson, burglary, forgery, or even as you do petty thieves? Can you tell? Are you afraid of them? Do you stand in awe of them for their wealth, learning, civility? Or are you in league with them? Is there a systematic conspiracy between you and them, to punish all the rest of the world's criminals, and uphold them in their iniquities? This is justice, is it? Impartial justice! This is republican equality, is it? This is the equity and "conservatism" of civil government, is it? This is the way in which to repress crime, and protect injured innocence, is it? "But it is according to our Constitution, laws and usages." So it is, worthless. And who made your Constitution and your laws? Who established your usages? Who sustain all these? Can you alter or abolish them, if you please? "But we don't please." Why? "Because we love our glorious Union." Can't your glorious Union be preserved without slavery—without tolerating capital criminals—without making voters and legislators rulers out of capital criminals? Why not? Can you tell? Is slaveholding the supreme interest of the nation—the crowning glory of your government—the only cement of your Union? Is it iniquity, not righteousness, that exalted a nation in these days? Can't you have a great country, and a glorious Union of upright freemen, covering the whole continent, if that be your desire? Or must your Union be with slaveholders, to be great and glorious? "But we are in covenant with them, we have sworn to be in union with them, and to respect their rights of property in their slaves." Just so, and therefore you mean to remain forever in covenant with these capital criminals, forever their sworn watch-dogs to keep them their slaves secure! "Would you have us violate our oath, trample on our sacred compact, and cast away our consciences?" Conscience you have, then, have you? And the best use you can put them to is to keep inviolate your solemn promise to fellowship, uphold, honor, aid and abet slaveholders—is to stand sentry for man-stealers over their victims—is to outrage humanity, insult the God of heaven, and spit deliberately on his fundamental laws! Is this the proper use of conscience? Is this your highest idea of moral obligation? You have no conscience prompting you to love your neighbor in slavery as yourself! No conscience prompting you to do unto him in his anguish as you would be done unto! But your conscience is all subservient to slaveholders! Most pitiful conscience! Why don't you any conscience, and repent of such wickedness? Why don't you honorably declare to the slaveholders that you can no longer fulfill a wicked compact, and insist that the bond is henceforth on your part annulled? This is your duty, your imperative and indispensable duty—Will you do it? It has got to be done by you or your children.

It will be done. And they who do it will extort honor and applause, even from the slaveholder himself. Will you deserve that honor, or persist in carrying out the old conspiracy to maintain slavery? "You are a fanatic, a mad man, a firebrand incendiary, a swift emissary for the destruction of our glorious Union. The slaveholders are as good Christians as you are. Moreover they are scholars, gentlemen, statesmen. Go

down South and talk this stuff to them. Tell them they are the most capital of capital criminals, and see if you escape a coat of tar and feathers and the snug fitting of a noose to your throat!" And these are your dear Christian brethren, are they? These are your honorable compatriots of the glorious Union, are they? These are the legislators with whom your representatives sit to vote in Congress? These are the worthies who, armed with bowie knives and such like Christian weapons, bully and bluster down justice, reason and decency with threats of secession from the Union, and war to the knife for their peculiar institution! And you are not ashamed, with your great Webster in your van, to offer up conscience, liberty, manhood, and all that is noble, a whole burnt offering to their god Moloch! You are not ashamed to pronounce those amiable confederates patriots, statesmen, Christians; whilst the vindicators of down-trodden humanity, trampled justice and bleeding liberty, are in your vocabulary *fascists, mad men, and firebrand incendiaries!* Well, we now understand each other. But remember there is a future, a fast coming future, when that which you now stigmatize as fanaticism, insanity and incendiarism will be everywhere honored as the highest and soundest moral philosophy—the salt and salvation of this now putrefying nation. Remember this, and if you cannot, prepare to endure it, make ready a hiding-place for your pro-slavery consciences among the bats of the dark ages.

## Universal Suffrage.

We boast of being freemen—of having free institutions, and equal laws—yet in this State we refuse to give the right of suffrage to a certain class—no matter how intelligent, or how virtuous! One man may be so drunk that it will take three sober ones to get him to the polls, or he may be so ignorant that he cannot tell one ticket from another, but no one questions his right to give an equal voice with the wisest and best, in the elections. But here comes another whose character is without a stain—his intellect is highly cultivated—but he is told to stand back—he is disfranchised by our free Constitution. But says he:

"Do I not possess sufficient intelligence to vote understandingly?"  
"Doubtless you do."  
"Have I rendered myself unworthy of the elective franchise by any violation of law, or enmity to Freedom?"  
"No."

"Do I not pay taxes to pay the salary of the officers for whom I wish to vote?"  
"Yes."

"Am I not to be governed by the laws which you refuse me any voice in making?"  
"Yes."

"Am I not worth as much—do I not know as much—am I not as honest—as the candidate of either party?"  
"Very possible."

"Why, then, am I disfranchised, in a State always boasting of its Republican institutions?"

"Because a free, Republican, American Constitution says you shall be. Get out of that drunken white man's way, nigger!"  
And this we call Democracy! A Free Government! Free to disfranchise a portion of our citizens, who help pay our taxes, and are amenable to the laws, merely because there is African blood—though but a drop—in their veins! Ought we not to blush till we are ourselves "black in the face," that in this Christian age of Free Principles, we have so long suffered such a disgraceful prohibition in our Constitution?

If we are to have a test of citizenship in the Constitution, let it be one of quality, and not of color. If any class are to be disfranchised, let it be those who are disqualified by ignorance or vice. No good or even plausible reason can be given why a black freeman should not have a privilege at the ballot box. We doubt whether any one will attempt to give any. And yet there will be enough in the Constitutional Convention willing to deny them the right. They will hardly dare to give the true motive (we will not say reason, for there is no reason in the case) for their bitter hate of the colored man. Some perhaps could not give it. They could only say

"The reason why I cannot tell—  
But this I know, and that full well  
I do not like thee, Dr. Fell!"

And they will vote without a why or wherefore, to have the Constitution read "every white male citizen!"

Freemen of Michigan, shall this be? Shall not a free, liberty-loving, oppression hating people demand that the word "white" be stricken from the Constitution to be formed? Let public meetings be called, petitions circulated, and such public expressions made, as our Delegates will feel bound to obey. This is a subject upon which all parties may unite. Let the people act.

The progress of Free Principles may not be stayed. The man or party that throws itself in the way, ought to be crushed. The man who will refuse a colored man his right, would do the same to any other man against whom he entertained prejudice.

Some of the States have always considered color a test of competency for citizenship. Others have come along half way to their principles in their practice, and allow the blacks to vote if they possess a certain amount of property. Others, among those claiming the highest sent in the Democratic family, disfranchising every man in any way related to Africa. Let Michigan, in her advance in liberal principles, wipe out the foul stain from her Constitution, and tell the blacks they are men if they behave like men—thus creating one of the strongest inducements for them to be intelligent, industrious, and virtuous.—*Adrian (Michigan) Expositor*.

The wealth of Sir Robert Peel was so great that the duty or tax on the probate of his will and on his legacies amounted to one hundred and twenty-five thousand dollars.



## The Senate's Slave Catching Bill.

The following is a synopsis of the bill which has just passed the Senate, designed to make slave-catching an easy business in the Free States. The gist of it lies in the fifth, sixth, and seventh sections, which we give entire.—The Washington Union, in speaking of the character of the bill, speaks of it as not only favorable to the rights of the owners, and calculated to conciliate the Southern people, but as another most gratifying evidence of the liberal disposition of the North to carry out the guarantees of the constitution.

Section 1st declares that all Commissioners in the several States appointed by the Circuit Court of the United States, who hold the power of a justice of the peace, are hereby authorized and required to exercise and discharge all the powers and duties conferred by this act.

Sec. 2d authorizes the Superior Court of the several Territories to appoint Commissioners to take acknowledgments of bail and affidavits, &c. who by such appointments are entitled to exercise the power of justice of the peace, and are charged with the performance of the duties conferred by this act.

Sec. 3d enacts that the Circuit Courts of the United States, and the Supreme Court of each organized territory of the United States, shall from time to time designate the number of Commissioners, with a view to afford reasonable facilities to reclaim fugitives from labor, and to the prompt discharge of the duties imposed by this act.

Sec. 4th enacts that these Commissioners shall have concurrent jurisdiction with the Judges of the Circuit and District Courts of the United States, in their respective circuits and districts within the several States, and the Judges of the Superior Courts of the territories, severally and collectively, in term time and vacation; and shall grant certificates to such claimants, upon satisfactory proof being made, with authority to take and remove such fugitives from service or labor, under the restrictions herein contained, to the State or Territory from which such persons may have escaped or fled.

Sec. 5th. And be it further enacted, That it shall be the duty of all marshals and deputy marshals to obey and execute all warrants and precepts issued under the provisions of this act, when to them directed; and should any marshal or deputy marshal refuse to receive such warrant or other process, when tendered, or to use all proper means diligently to execute the same, he shall, on conviction thereof, be fined in the sum of one thousand dollars to the use of such claimant, on the motion of such claimant, by the Circuit or District Court for the district of such marshal; and after arrest of such fugitive by such marshal or his deputy, or whilst at any time in his custody under the provisions of this act, should such fugitive escape, whether with or without consent of the marshal or his deputy, such marshal shall be liable on his official bond to be prosecuted, for the benefit of such claimant, for the full value of the service or labor of said fugitive in the State, territory or district whence he escaped; and the better to enable the said Commissioners, when thus appointed, to execute their duties faithfully and efficiently, in conformity with the requirements of the Constitution of the United States and of this act, they are hereby authorized and empowered, within their counties respectively, to appoint, in writing under their hands, any one or more suitable persons, from time to time, to execute all such warrants and other process as may be issued by them in the lawful performance of their respective duties; with authority to such Commissioners, or persons to be appointed by them, to execute process as aforesaid, to summon and call to their aid, the bystanders, or posse comitatus of the proper county, when necessary to ensure a faithful observance of the clause of the Constitution referred to, in conformity with the provisions of this act; and all good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law, whenever their services may be required, as aforesaid, for that purpose; and said warrants shall run and be executed by said officers anywhere in the State within which they are issued.

Sec. 6th. And be it further enacted, That when a person held to service or labor in any State or Territory of the United States has heretofore or shall hereafter escape into another State or Territory of the United States, or into any person or persons to whom such service or labor may be due, or his, her, or their agent or attorney, duly authorized, by power of attorney, in writing, acknowledged and certified under the seal of some legal officer or court of the State or Territory in which the same may be executed, may pursue and reclaim such fugitive person, either by procuring a warrant from the court, judge, or commissioners aforesaid, of the proper circuit, district or county, for the apprehension of such fugitive from service or labor, or by seizing and arresting such fugitive, where the same can be done without process, and by taking, or causing such persons to be taken, forthwith before such court, judge, or commissioner, whose duty it shall be to hear and determine the case of such claimant in a summary manner; and upon satisfactory proof being made, by deposition or affidavit, in writing, to be taken and certified by such court, judge, or commissioner, or by other satisfactory testimony, duly taken and certified by some court, magistrate, justice of the peace, or other legal officer authorized to administer oaths and take depositions under the laws of the State or Territory from which such persons owing service or labor may have escaped, with a certificate of such magistrate or other authority, as aforesaid, with the seal of the proper court or officer thereto attached, which seal shall be sufficient to establish the competency of the proof, and with proof, also by affidavit, of the identity of the person whose service or labor is claimed to be due as aforesaid, that the person so arrested does in fact owe service or labor to the person or persons claiming him or her, in the State or Territory from which such fugitive may have escaped as aforesaid, and that said person escaped, to make out and deliver to such claimant, his or her agent or attorney, a certificate setting forth the substantial facts as to the service or labor due from such fugitive to the claimant, and of his or her escape from the State or Territory in which such service or labor was due, to the State or Territory in which he or she was arrested, with authority to such claimant, or his or her agent or attorney, to use such reasonable force or restraint as may be necessary, under the circumstances of the case, to take and remove such fugitive person back to the State or Territory from whence he or she may have escaped as aforesaid. In no trial or hearing under this act shall the testimony of such alleged fugitive be admitted in evidence; and the certificates in this and the first section mentioned shall be conclusive of the right of the person or persons in whose favor granted to remove such fugitive to the State or Territory from which he or she escaped, and shall prevent all molestation of said person or persons by any process issued by any court, judge, magistrate, or other person whomsoever.

Sec. 7th. And be it further enacted, That any person who shall knowingly and willingly obstruct, hinder, or prevent such claimant, his agent or attorney, or any person or persons lawfully assisting, from arresting such a fugitive, either with or without process as aforesaid; or

shall rescue, or attempt to rescue, such fugitive from the custody of such claimant, his or her agent or attorney, when so arrested, pursuant to the authority herein given and declared; or shall aid, abet, or assist such person, so owing service or labor as aforesaid, directly or indirectly, to escape; or shall harbor or conceal such fugitive, so as to prevent the discovery and arrest, after notice or knowledge of the fact that such person was a fugitive from service or labor as aforesaid, shall, for either of said offenses, be subject to a fine not exceeding one thousand dollars, and imprisonment not exceeding six months, by indictment and conviction before the district of the United States for the district in which such offense may have been committed, or before the proper court of criminal jurisdiction, if committed within any one of the organized Territories of the United States; and shall moreover forfeit and pay, by way of civil damages, to the party injured by such illegal conduct, the sum of one thousand dollars for each fugitive so lost as aforesaid, to be recovered by action of debt in any of the district or territorial courts aforesaid, within whose jurisdiction the said offense may have been committed.

Sec. 8th. provides for the payment of usual fees to the Marshals, and their deputies, and the clerks of Courts, by the claimant, whether he proves his title to the fugitive or not.

Sec. 9. enacts that upon affidavit made by the claimant of such fugitive, his agent or attorney, after such certificate has been issued, that he has reason to apprehend that such fugitive will be rescued by force from his or their possession, before he can be taken beyond the limits of the State in which the arrest is made, it shall be the duty of the officer making the arrest to retain such fugitive in his custody, and to remove him to the State whence he fled, and there to deliver him to said claimant, his agent or attorney. And to this end the officer aforesaid is hereby authorized and required to employ so many persons as he may deem necessary to overcome such force, and to retain them in his service so long as circumstances may require; the said officer and his assistants, while so employed, to receive the same compensation, and to be allowed the same expenses, as are now allowed by law for transportation of criminals, to be certified by the judge of the district within which the arrest is made, and paid out of the treasury of the United States.

Sec. 10. enacts that when any person held to service or labor in any State or Territory or in the District of Columbia, shall escape therefrom, the party to whom such service or labor shall be due, his, or her, or their agent or attorney, may apply to any court of record therein, or judge thereof, in vacation, and make satisfactory proof to such court or judge in vacation, of the escape aforesaid, and that the person escaping owed service or labor to such party. Whereupon the court shall cause a record to be made of the matters so proved, and also a description of the person so escaping, with such convenient certainty as may be; and a transcript of such record, authenticated by the attestation of the clerk and of the seal of said court, being produced in any State, Territory or District, in which the person so escaping may be found, and being exhibited to any judge, commissioner, or other officer authorized by the law of the United States, to cause persons escaping from service or labor to be delivered up, shall be held and taken to be full and conclusive evidence of the fact of escape, and that the service or labor of the person escaping is due to party in such record mentioned. And upon the production by the said party of such record and further evidence, if necessary, either oral or by affidavit, in addition to what is contained in said record of the identity of the person escaping, he or she shall be delivered up to the claimant.—And the said court, commissioner, judge, or other person authorized by this act to grant certificates to claimants of fugitives, shall, upon the production of such record and other evidences aforesaid, grant to such claimant a certificate of his right to take any such person identified and proved to be owing service or labor as aforesaid, which certificate shall authorize such claimant to seize or arrest and transport such person to the State or Territory from which he escaped; provided, that nothing herein contained shall be construed to require the production of a transcript of such record as evidence as aforesaid; but, in its absence, the claim shall be heard and determined upon other satisfactory proofs competent in law.

## The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT.—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Buckie.

Salem, Ohio, September 7, 1850.

## THE ANNIVERSARY.

This is the last paper that will reach the greater number of our readers before the Anniversary, and we therefore embrace the opportunity to say, that we anticipate a large and enthusiastic meeting. Certainly there never was a time in the history of the Anti-Slavery Cause when such a gathering of the true and tried was more urgently demanded, nor when the prospect of good to be effected by it was more cheering. Come, then, friends, from the North and South, the East and West, and let us recount together the triumphs of the past, and enlarge our faith and invigorate our hopes by mutual sympathy and united and harmonious resolution and effort.

Among those whose presence is expected to give interest to the occasion are Abby K. Foster, Parker Pillsbury, H. C. Wright, Maria R. Robinson, J. Elizabeth Jones, B. S. Jones, J. W. Walker, and many others whose names are familiar to all. We hope also to see our friend James N. Buffum, of Lynn, Mass., though we are not authorized to promise his attendance.

The arrangements for the meeting are not yet complete, but it is expected to be held under the Great Tent, which will probably be erected at the West end of the village.—If the weather should unfortunately prove inclement, the best provision possible will be made for holding the meeting within doors.

Those who come to the meeting from the West will please call at the house of W. Lightfoot; those from the North and South will call at James Barnaby's; and those from the East at D. H. Hise's, where they will receive directions to places of entertainment. Persons in the village and neighborhood who are willing to entertain people who may come to the anniversary are earnestly requested to give information to one or the other of the gentlemen above named.

## Ohio Yearly Meeting of Friends.

The story of the late Ohio Yearly Meeting is one which must be told, in some form, in these columns; and the following letter, which we have been permitted to copy, presenting the facts, as it seems to us, in a clear and impartial light, we give it the preference over the editorial statement which we should otherwise have felt called upon to make.

[Ed. Bugle.]

NINTH MONTH 31st, 1850.

MY DEAR M.—

I have not forgotten my promise to give thee, on my return from Mount Pleasant, some account of the proceedings of the Yearly Meeting, of which I was an eye and ear witness. Thou knowest the excitement occasioned last year by the presentation to the meeting of epistles from the Congregational Friends, and how, after a struggle of three days duration, those epistles were finally read. Thou art also acquainted with the questions which have arisen during the last year, and which were expected to form the chief topics for discussion and action at the meeting just closed. These questions derive their importance from their connection with the spirit of Reform and Progress, which is now agitating all sects and parties, and which must either mend or destroy them all.

The meeting for worship on First day was largely attended as usual. No ministering friend from abroad being present, William Thomas sat at the head of the meeting.—This man, I am told, was once an active abolitionist, who had not strength to stand firm against the seductive influence of sectarianism, and who, since his defection from the anti-slavery cause, has had a prominent place among the occupants of the 'high seats.'

The speakers at this meeting were Joseph Watson, Abel Pickering, Wm. Thomas, John Connard, (the man who, in the meeting last year, rebuked another for an improper use of the plural pronoun, and then added that he joined the Society 'last March,' and Oliver Johnson. The presence of the individual last named was evidently a source of much annoyance to a few of the leaders of the meeting, though they were forced to acknowledge that there was nothing objectionable in his testimony. He spoke calmly, but earnestly, and was listened to with apparent interest. His remarks differed from those of the other speakers in that they were practical in their nature, and readily comprehended by all. His manner was not deformed by the drawing, sing-song tone, so common among the preachers of our Society, and which I fear is regarded by not a few as the necessary accompaniment of true inspiration.

I was told that, at the close of this meeting, Oliver was waited upon by Robert Batin, who informed him that the Meeting for Sufferings had had his case under consideration, and had decided that he was not a member of Society, and that he could not be permitted to sit in the meeting for Discipline. Robert also hinted, so I learn, that the Yearly Meeting would be under the protection of the law, and would have power to exclude intruders. This I presume was intended to intimidate Oliver, but it failed to produce that effect, for when the meeting gathered on Second day morning he was there. There were rumors that he would be forcibly prevented from entering the house, but if any such design was formed it was not executed, though the feeling against him in some minds was extremely bitter.

Benjamin Marshall, the Clerk for last year, being absent, Samuel Griffith was appointed Clerk for the day. The Assistant Clerk was Amos Wilson. The first business in order was the reports of the several Quarterly Meetings. The Assistant Clerk read the headings and the names of the Representatives in the usual way, until he came to the New Garden Quarter, when, instead of informing the meeting that there were two reports on the table purporting to come from that Quarter, and asking the meeting to decide which of them was regular, he assumed the power of deciding the question himself, and read the report of the anti-Reform party. Being asked whether there was not another from that Quarter on the table, the Clerk admitted that there was; and then came a discussion of the question which of the two reports was the regular one. In this debate Oliver Johnson participated, greatly to the annoyance of certain leaders who had hoped, through the action of the meeting for Sufferings, to scare him from attendance. He was rudely interrupted and his membership denied, but all to no purpose. He said he was a member of Salem Monthly Meeting and should claim his rights in spite of menaces and frowns.—The leaders of the anti-Reform party appeared to consider it essential to the consummation of their plans that he should be silenced, and as a last resort they introduced a Report from the Meeting for Sufferings declaring that the certificate upon which he was received was spurious, and that consequently, he was not a member. Oliver, however, stood firm, and pronounced the proceedings of the Meeting for Sufferings contrary to the Discipline.

Finding all efforts to browbeat Oliver Johnson or drive him from the meeting to be unavailing, the anti-Reform leaders dropped the subject, and the consideration of the New Garden question was resumed. Various propositions were made. The anti-Reform party were for referring the question to the Representatives, but the Reformers asked for the appointment of a special Committee, to be composed, so far as possible, of unprejudiced persons. A few of the leaders would have been pleased if the Clerk could have been persuaded to go on with the business regardless of the feelings and wishes of the friends of Reform. After a long debate, the subject was referred to the Representatives of Redstone, Stillwater and Short Creek Quarters, in conjunction with a Committee of five from Salem Quarter, which, owing to differences of opinion, had been unable to agree upon Representatives. This body assembled at Short Creek meeting-house on Third day, at 3 P. M., to hear the parties. Before them appeared the Representatives of the two New Garden Quarters, and each party was permitted to tell its story. The following statement, signed by Nathan Galbreath, William Griffith, Eli Garretson, and other New Garden friends, was presented and read:

## STATEMENT.

The undersigned, members of the New Garden Quarterly Meeting, now in attendance upon the sittings of the Ohio Yearly Meeting, feel called upon to submit to the Representatives, and other Friends to whom the two reports purporting to come from that Quarter have been referred, the following Statement in relation to the division which has taken place in that part of our Society:

At the New Garden Quarterly Meeting held in the Eleventh month last, a proposition from the New Garden Monthly Meeting for the discontinuance of the mid-week meeting for worship at Grove; whereupon a Committee was appointed to visit said meeting, to inquire into the circumstances of the case, and to offer Friends help and encouragement as way might open. At the New Garden Monthly Meeting in the First month, 1850, this Committee appeared, but instead of confining themselves to the business which had been referred to them by the Quarterly Meeting, they proceeded to deal with New Garden Friends as offenders upon a charge to which no allusion whatever had been made in the Quarterly Meeting and not included in the minute of their appointment. Against this, the Friends of the New Garden Monthly Meeting entered their solemn protest as a violation of every principle of fairness and justice, and contrary alike to the requisitions of the Discipline and the good order and usage of the Society. The charge brought against them was, that they, or a part of their number, had attended and participated in the proceedings of a "Practical Christian Conference" held at New Garden in the Tenth month, 1849; and it was alleged that the proceedings of that Conference were inconsistent with the principles of the Society of Friends, and therefore that those who had attended it had forfeited their rights of membership in the Society. The members of the New Garden Monthly Meeting denied the authority of the Committee to call them to account upon a subject, over which the Quarterly Meeting had given them no jurisdiction, and which had no relation, near or remote, to the causes which had led to the discontinuance of their mid-week meeting. At the same time they avowed their entire willingness to answer at the proper time, to any charges which might in the near order of discipline, be brought against them.

The Committee, however, instead of inquiring candidly into the reasons which had led to the discontinuance of the mid-week meeting at Grove, and offering to Friends kind and Christian counsel for their help and encouragement, proceeded apparently bent upon driving them from the Society, at whatever sacrifice of justice and the requirements of Discipline. At the Quarterly Meeting held in the Second month, they submitted a Report, in which, to the utter surprise and astonishment not only of the Friends from Grove, but of many other concerned minds, it was proposed summarily to lay down the New Garden Monthly Meeting. Upon this report there arose, in the Quarterly Meeting, a wide difference of opinion; one party insisting upon its immediate adoption, and the other hesitating that a measure so extraordinary might not be thus summarily adopted. They contended, moreover, that according to the Discipline and well settled usage of the Society a Quarterly Meeting could not be laid down without its own consent, and they brought their opponents to a decision by a majority so important to the next Quarterly Meeting, and not to carry their views over the heads of their brethren. They reminded the Clerk, moreover, of the rule laid down by him when acting as Clerk of the Yearly Meeting in 1849, to wit: that a measure could not rightly be adopted in a meeting of Friends, except in the unity, or while any considerable part of the members were opposed to it. The Clerk, however, deemed it important to the next Quarterly Meeting, and not to carry their views over the heads of their brethren. They reminded the Clerk, moreover, of the rule laid down by him when acting as Clerk of the Yearly Meeting in 1849, to wit: that a measure could not rightly be adopted in a meeting of Friends, except in the unity, or while any considerable part of the members were opposed to it. The Clerk, however, deemed it important to the next Quarterly Meeting, and not to carry their views over the heads of their brethren. They reminded the Clerk, moreover, of the rule laid down by him when acting as Clerk of the Yearly Meeting in 1849, to wit: that a measure could not rightly be adopted in a meeting of Friends, except in the unity, or while any considerable part of the members were opposed to it. The Clerk, however, deemed it important to the next Quarterly Meeting, and not to carry their views over the heads of their brethren.

The undersigned further state, that they have the strongest reasons for believing, and they do believe, that the measures pursued by the report thereon, in the Quarterly Meeting, and the usual minute in such cases, whereby the subject would have been deferred for more careful and deliberate consideration, proceeded, against the solemn remonstrances and earnest entreaties of many concerned Friends, to record a measure adjudging that part of the Quarterly Meeting favorable to the Report not to the place appointed by the Discipline, but to Deer Creek, some twenty miles distant. The Clerk having thus made himself the instrument of a party, and with that party secured from the Society and set up a Quarterly meeting unknown and contrary to its Discipline, the friends of good order and discipline, who were present at the place appointed by the Discipline, and who were present at the time and place appointed by the Discipline, and whose report has been laid upon the Clerk's table in the Yearly Meeting.

The undersigned also feel called upon to protest against the reports so unjustly circulated that they and other Friends of the New Garden Quarter have adopted the peculiar views of the Congregational Friends on the subject of Church government. Both they and we are sincerely attached to the principles of the Society of Friends and favorable to good order in the conduct of its affairs; and it is for this reason that we feel bound to testify against that headlong, persecuting and arbitrary spirit which seeks to wield the discipline as a sword to cut off the large portion of the Society for their interest in the Christian Reforms of the present day.

This Statement, I believe, was not impeached—the facts were clearly shown to be as above set forth; and yet all the Committee save three agreed to report in favor of the regularity of the seceding party! In fact the reference of the question to such a body

was a mere farce, since there was a manifest predetermination that the anti-Reform party in the New Garden Quarter should be sustained at all hazards. On Fourth day morning the majority submitted their Report, and two of the minority (George Garretson and David Scholfield) offered at the same time a counter report, in which the facts of the case were clearly set forth for the information of the meeting. All efforts, however, to induce the Clerk to read the report of the minority were vain. It was smothered, and a minute approving the report of the majority adopted in such haste as to preclude all opportunity for discussion. The manner and spirit in which this was done appeared to me extremely overbearing. It was certainly strange that while our New Garden friends stood accused of a design to overturn the Discipline, they should thus be punished for strictly adhering to it.

On Third day Epistles were read from other Yearly Meetings. None were offered, I believe, from any of the Congregational bodies, the friends of Reform not deeming it expedient, as I understood, in view of the many other agitating questions before the meeting, to revive the issue so much discussed last year in Salem. A Committee was appointed to essay replies to the Epistles as usual. On Fourth day, the Quories were read, with the answers from the Quarterly Meetings, which led to some interesting discussion. References from Short Creek and New Garden Quarters, proposing to hold the Yearly Meeting next year at Mount Pleasant instead of Salem, were referred to a Committee—another farce, for the measure had been determined before hand by the ruling party, who dared not bring the meeting within the atmosphere of Salem lest they should lose the power to control it.

On Fifth day morning was held the usual meeting for worship. Oliver Johnson was among the speakers. His theme was, the Persecutions which the faithful advocates of Truth in all ages have been called to endure. He began by quoting those striking words of Jesus, 'Ye shall be hated of all men for my name's sake; but he that endureth unto the end shall be saved.' After alluding to the sufferings endured by the ancient Prophets, the persecution of Jesus and his Apostles, &c. he came naturally to the history of the Society of Friends, and referred to the trials, the imprisonments and the martyrdom of many of its early founders.—And what, he asked, was the cause of the persecution which they, in common with Prophets and Apostles, had thus endured? It was, he said, all to be attributed to their fidelity in bearing testimony against the popular sins of the age in which they lived.—And then he asked, who are the martyrs of the present generation? Are they the leaders in our popular sects? Are those who occupy the high posts of influence and authority in the Society of Friends among the number? No. The Society is now at peace with the world, and so respectable in its eyes that wily politicians, and those too of the most profligate character, were foremost in praising it for its 'quietude' and 'prudence' in standing aloof from reform and refraining from any action calculated to disturb the repose of the workers of popular iniquity. It was no 'cross' to be a Quaker now, unless one was at the same time an active promoter of Reform, in which case he would be sure to be persecuted not only by the world at large but by the leading influences within the Society. Yes, said he, I am at this very moment an object of persecution among you, because I am an abolitionist and active in the anti-slavery movement. If I had come among you a speculator in bank-stocks or railroads, if I had united my efforts with those of the basest of men to fill my purse, if I had aided in electing a commander-in-chief of the army and navy of the United States and solemnly affirmed allegiance to the blood-stained Constitution of the country, guilty though I should have been of trampling under my feet the most sacred principles and testimonies of the Society, I should still have found a welcome among you—perhaps have been raised to some post of influence. But, coming among you an earnest abolitionist, and one who unites with his fellow-men of other denominations not to fill his purse but to promote works of practical righteousness, the whole tide of ecclesiastical power is turned against me, to sweep me if possible from the Society. Yes, and some of the very men who sit in your high seats, who have voted for warriors and slaveholders, and whose hands are dripping with the blood of eighty thousand Mexicans, stand over me with the lash of ecclesiastical authority to drive me from your midst.

At this point in Oliver's discourse several gallery friends sprang to their feet—among them Thomas Fawcett, a preacher and a voter for 'Old Zach,' whose flushed face betrayed the emotions that were struggling within him as he exclaimed that such language from a person not a member was an outrage, &c. This outbreak, however, was soon quieted, Oliver standing his ground firmly, and quoting that pertinent injunction of Scripture, 'Thou shalt speak my words unto them whether they will hear or forbear.' His testimony was closed without further interruption, though he was preached at pretty hard by those who followed him. The scene was one that I can never forget. I believe that many serious minds were

brought into deep sympathy with Oliver, standing as he did almost single-handed against the ruling influences of the meeting. Particularly was this the case with the younger portion of the assembly.

In the afternoon Oliver Johnson's case came up again upon the reading of the minutes of the meeting for Sufferings. It seems that that body has done little during the year except to lay plans to exclude him from the Society. The question was one with which they had no right to ever to intermeddle, but they contrived to find a clause of discipline, which, by a little (or rather not a little) stretching, was made to answer their purpose; party feeling having apparently banished from their minds all candor and fairness in construing the passage referred to. It was assumed that the 'reputation' of Society was suffering in consequence of Oliver's membership, and therefore that the Meeting for Sufferings had power to take up the case! When the question was put to the meeting, what should be done? Oliver insisted upon being heard in his defence. To this many objected, and some expressed a desire that the Clerk should proceed in the business without regard to him or his friends. Better counsel, however, prevailed, and his defence was listened to with attention if not with patience by nearly the whole meeting; and it seemed to produce a mellowing influence upon many minds whose prejudices against him had been very strong. One man, Isaac James, seemed determined that he should not be heard, and went off, as he said, to procure the services of a constable; but he was followed by other and more discerning friends, who induced him to return. Coming in while Oliver was speaking, he doubted his fists, applied them to his back and passed him from the gallery step to the floor.—Oliver, however, quietly resumed his place and finished his remarks. Such was the effect produced by them that the leaders were unable at that sitting to consummate the measure which they were bent upon adopting. On Sixth day morning, however, a minute was adopted ordering Salem Quarterly Meeting to expunge the record of its reception—a most extraordinary act, and one to which I hope that meeting will never submit, as it is at the best a gross abuse of disciplinary provision intended for a wholly different purpose.

This letter I find is becoming altogether too long, though there is much more that would gladly tell thee of the proceedings of the meeting. I will only add, that the meeting adopted a minute appointing the next Yearly Meeting to be held at Mount Pleasant instead of Salem, fearing doubtless that if this measure was not carried, the separatist might depart from their hands.

Thy affectionate friend,

On one point the foregoing letter is deficient. It was at first proposed to send a Committee to labor with the New Garden and Salem friends, with a view to promote harmony; but when it was found that a large portion of the meeting was opposed to appointing on such a mission the leading partisans of the anti-Reform party, those partisans concluded to leave no Committee, fearing probably that no others than themselves could be relied upon to carry out their extreme measures.

[Ed. Bugle.]

## Speeches of Burleigh and Garrison.

An intelligent lad, whom it was our pleasure to know during our residence in Blackstone, Mass., having made himself master of Phonography, recently attended an Anti-Slavery Convention at Uxbridge, in that State, and reported the speeches of C. P. Burleigh and W. L. Garrison. An intimate friend of ours, who saw the lad's manuscript, kindly forwarded it to us for insertion in *The Bugle*. We thank both that friend and the young reporter for their kindness, and shall be happy to hear from them again in the same way.

When I entered the Hall Mr. Burleigh was speaking, and I cannot give his opening remarks as I was not there to hear them.

C. P. BURLEIGH.—I have sometimes said that if this question of slavery could be decided in the way jockeys sell horses, it would speedily be done. When a horse jockey wishes to sell a horse to another, and he does not wish to commit himself by setting a price upon the animal, and the buyer, similarly situated, does not like to offer a fair sum, they each of them chalk on a shingle and give it to a third person, who examines the figures, and is to have chalked the same, or nearly the same amount, the bargain is effected. So I think that if every man could chalk down on a piece of shingle, which was not transparent, and it could be kept from the eyes of his neighbor, he would do it, and our object could be accomplished. It is not popular to talk about slavery and slaveholders. We can speak against Phariseism, because it existed hundreds of years ago; we can speak against idolatry, because it is not found amongst us, but we forget that the deepest and rankest infidelity is that which is manifested by the apostle-gists for slavery; we forget that Phariseism is not all extinct; we forget that it is the worst kind of idolatry which worships the politician, the statute-book, and the Constitution, and which forgets the cause of the slave because it is unpopular. They scoff at him who professes to believe the true and do the right. Phariseism is not all gathered into Tammany Hall; why, to-day, this people are most legiti-

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er to worship God in thousands of churches all over the land, and on this very day three millions of our brothers are crushed down by the iron heel of slavery. Is this to worship God? We are sometimes complained of for misrepresenting the church and religion of the land. It will require not a long argument to refute these charges. You know that if the churches of the day were united in demanding no matter what change in our laws and institutions, it would be granted; knowing this if I could not give you a single instance of the church's recognising slavery, and yet slavery existed, that alone would be enough to condemn it. Do you need that I should bring further proof? Here are your churches right in the face of slavery, having power to remove it, and yet slavery is permitted to remain. It would be an insult to your common sense to give more arguments than these.—Need I bring you Moses Stuart's "Conscience and the Constitution," (I should think his "conscience" was black enough to be coupled with such an instrument as that) to justify my statement? This church, why, what immense sums it spends in the mere decorations of its churches! How much it will lay out to carry the Bible to a Chinese. Now I have no objection to their doing this, provided they will send them with the right means, and they will preach the right doctrine; but it is hypocritical to send missionaries to the far-off Isles when we have heathens at home. Is not the soul of the Hindoo *Carolinian* as good as that of the Hindoo of Ceylon? The charges then that we bring against the church are just. Our story, if it is old, is true. Have you ever answered our inquiries? You ask, 'what shall we do?' You know very well what to do, when any thing is to be done that you desire to accomplish. It is because you desire something else to be done more than the emancipation of the slave, that you ask such questions. If your hearts were earnestly set upon it you would not inquire after the way. If you wish to put Zachary Taylor into the Presidential chair, you are not at a loss to know in what way it is to be done; you plunge right into the work; you can find enough to do them. Every defeat will teach you how to do better next time.—Just so with the religionists, they will seek the world over to make a proselyte. If the work is within the reach of human powers, they do it. If you will only give as much zeal to this great work, as you do to the petty squabbles of party and sect, you may accomplish the object in far less time, than you bestow on these petty controversies. Slavery is to be abolished by change of public opinion; by change of this sentiment that plays around the head, but does not enter the heart; by the dissemination of arguments which will repeat it. Keep it before the people, that this nation *robs man of his manhood*, and that on the grand scale will abolish it.—Keep it before the people that the North and South are connected together in the traffic in human flesh. Keep it before the people that you are all pledged kidnappers of the slave of the South. Keep it before the people that you are all in the army of despotism. Keep it before the people that you are bound to be forces in the future revolution—that we are trampling labor to the dust: that is the way to work the desired revolution. Determine, and carry your determination into effect. Whenever you can, keep the sun-light before them. What is the way to do this wonderful work? You can all talk. By the foolishness of preaching the world shall be converted. It is the utterance of truth that is to accomplish it. You can help others to speak if you cannot speak yourself. You can help that silent speech which the press is daily and nightly putting forth. You can all assist to work the needed revolution in public sentiment. Whether ye have any right to shrink from this, judge ye. We have not come here to help you accomplish our work and our enterprise, we have come to help you in your cause and your object. Is the slave any more my brother than yours? Why should you not see that it is a work of you all, and accept it as a privilege for you to perform your duty in it? And if it ought to be done, you should combine your action, unite, organize.—You leave the slave to perish in his chains, because you do not sympathize, do not remember those in bonds as bound with them. Suppose that Abolitionists were what they are sometimes alleged to be, what is all of that to the question whether you are fit to labor in the overthrow of human slavery? If I am fit to go to the gallows it is no excuse for you to pick your neighbor's pocket. If slavery is so bad as to excite the sympathies of 'fanatics' and 'atheists,' how can you look upon it with complacency and indifference? I do not intend to consider these objections to Abolitionists—however pernicious Abolitionists may be, it makes no sort of difference to you and your duty. Do your part, and when you have done all, and find that the end is not yet accomplished, then turn around and ask us what you shall do, and not till then.

MR. GARRISON.—At our meeting last evening I endeavored to show why, in the discussion of this question, we met with so much opposition. If we review the history of our country, we shall see that slavery has increased from seven hundred thousand, the number at the time of the formation of the Federal Constitution, to three millions. The reason of the increase of slave population is because we look slavery into partnership. We put it into the Constitution, and therefore it has grown like a cancer upon the body politic. It shows our coldness and inaction at the North. We talk of three millions of slaves, and do not remember the millions that have perished. Slavery is the soul of our system of government. All of the horror that is in the foreign slave trade, is embodied in ours. We have desolated the coast of Africa, to carry on our own slave traffic. It is an evil for which the American people are alone held responsible. That you are all concerned is certain. The duty of the reform-

er in such a case is easily marked out. It is our duty to scoff at the religion of the day, and to be engaged together in the support of slavery. What shall we rely on to abolish this the land? It is for us to determine. We are to proclaim the Gospel of Jesus, which is peace. The redemption of the peace of our race was the object of the religion of Jesus. Our religion is opposed to this. It is linked together with the constitution. We have made the war system a part of our national government—we have provided for the army and navy. Our religion is with this and it is Anti-Christian, devilish—it is connected in this work of Satan—it is covered with blood. So in regard to slavery. Slavery has grown with the increase of Methodism and Unitarianism and all of the various sects, and the longer we leave them, the more and more we are given to slaveholding and slave-breeding. The reformer of course must lose his reputation. Those who attack our religion are called infidels. In regard to the war system, our army has lately been increased, the navy enlarged, why? Because the slave power needs it. We pay eighty-two cents out of every dollar given to the government in support of the war system, yet where are the pulpits and clergy that are thundering out against this? Churches cry long and loud against crimes that are not respectable. We have recently been called upon to notice the death of a President, and who was he? A man who had four hundred slaves, who was the commander-in-chief in the War with Mexico, which was waged to extend slave territory.—Gen. Taylor went forward in that war and was made President, and now his devilish deeds are all forgotten. What a bounty this is on human villany! Only be a villain and you will have the highest office on earth, and perhaps in heaven. Dickens tells us that he found the following curious epitaph on a tomb-stone in a church-yard in Dorsetshire—

"Here lies  
The body of Lady O'Looney,  
Great Niece of Burke,  
Commonly called the Sublime.  
She was Bland,  
Passionate, and deeply Religious;  
Also,  
She Painted in Water Colors,  
And sent several Pictures to the Exhibition.  
She was first cousin to Lady Jones,  
And of such is the Kingdom of Heaven."  
This is what the American Church and Clergy are saying of the late President:  
Here lies  
Zachary Taylor,  
Subduer of the Seminole Indians,  
Invader in the Mexican War,  
President of the United States,  
Owner of four hundred Slaves,  
And of such is the Kingdom of Heaven.

This is the eulogy that the clergy are offering up for Zachary Taylor. It is popular on the Sunday to eulogize a slaveholding President, but we are called infidels who plead for the slave on Sunday. This is the reverence we have for the Sabbath day. I understand one of your priests is delivering a course of sermons on the Sabbath. It is a very common and respectable thing to believe in it. Those who are looking for power are sure to be Sabbath observers. Remember the priests who are so zealous in the defence of the Sabbath are interested *businessmen*—they have grists in the mill.—*Pray pray* around this day as holy. It is no more of their piety. Are the clergy the moralists? Are the wrongs of liberty to be redressed by the clergy of the land? Their God is public sentiment. Show me the clergyman who ventures to dissent from the people, and I will show you a body of men who do love God.—Do you not see them always courting public sentiment? Now and then there is one who ventures to offer himself on the altar of liberty. The clergy are not the ones to lead in reform; shall I give an example of them? At a late ordination of a minister of the Reformed Dutch Church he was told that it was not his calling to be a moral censor. Here is one who claims to be an Apostle of Jesus Christ, who is requested not to look to the *morals* of men. I tho't the true duty of a religious teacher was to cry aloud and spare not. Our religion is exemplified in other matters. Moses Stuart says the Bible no where denies the right to hold men as slaves, and again says 'Slavery is wrong in theory,' but he does not think the slavery of this country demands immediate opposition.—This is the same as if he had said—God has said thou shalt have no other gods before me, but the people of this land have idols all made and are worshipping them, and as they have, it's a sin not to be denounced. Moses Stuart has said this—he is a 'good' man—a 'Christian.'

We are free to discard all times and places, to love our neighbor as ourselves. Always look well to the act not to the day. Slavery has so gorged us that we have no character. Henry Clay is the very incarnation of American men. We are a compromising people—we need to be brought back to just principles. The Anti-Slavery Reform is radical—it puts the axe at the roots of the tree. They tell us that we are taking away that religion which recognizes the buying and selling of men, of our brothers. In men I see the image of God—this is principle. If I belong to a party which derides this principle, I am to come out of it. So with the church. The time has come for the church which derides this principle to *perish*. I am to come out of it as Lot came out of Sodom.—These are times to try men's souls far more than those were of our fathers. I trust we are resolved as one man in this matter. We are not to be bought by tyrants.

A letter from H. C. Wright is in type, but crowded out.

The case of W. L. Chaplin, an exciting Slave Case at Harrisburgh, and various other matters demanding notice, we are compelled to postpone till next week for want of room.

PROF. WEBSTER was hung in Boston on the 30th ult. The crowd was immense.

#### Meetings at Hinckley and Berea.

DEAR FRIEND JOHNSON: We are holding glorious Conventions wherever we go. That which you saw at Litchfield was hardly a specimen. We commenced our meeting on Saturday last at Hinckley, in a grove of matchless beauty, fitted in the very best manner for our use. In the forenoon James Walker made us one of the ablest addresses we have had during the Campaign—baptizing almost all who listened to it into the very spirit of the occasion. Towards noon Henry C. Wright entered the grove, and he with Walker and myself conducted the discussion on our side, through the day.

We encountered some opposition from several persons present, particularly from a Methodist minister named Spofford, of the old church. Dr. Hopkins of Sharon spoke somewhat against us, though with great courtesy and candor, and withdrew his hostility when he understood our position.—There was some exception taken to our course, by a Disciple preacher present, and a Baptist clergyman likewise; but neither of them impressed the audience deeply, or added much to the life and interest of the debate.

On Sunday morning, (one of the most delightful mornings of the Summer) by nine o'clock, the roads began to be thronged with people, on foot, on horseback, and in every conceivable form of carriage, (not excepting wagons drawn by oxen,) all wending their way to the grove. There was hardly a house in sight, and far the larger part of the houses for miles around, I think were of logs, and where so many came from, was to me a mystery. We are apt in my judgment to overrate the number attending our meetings, but in this instance, the crowd was very great. It covered a larger extent of ground than is sheltered by the "Big Tent," and I think the meeting was larger than I ever saw in the Tent. The congregation itself was a scene and circumstance never to be forgotten.

No sooner had we commenced operations, than our flippant Methodist brother was on our track. How he will settle it with the Conference Nightingales, that he should attend our meeting two days, and one of them a Sunday too, was to some very unaccountable. Others thought he was sent there to rob us of our opportunity, and prevent the multitude from listening to our truth.

Mrs. Foster, (who by the way arrived on Saturday evening,) said that in the early period of our enterprise, the ministry set the mob on to us. But failing to arrest our progress in this way, and finding that they rather increased it, they changed their course, called off their mob and counseled or commanded every body to stay at home. This she said, for a time, had a better effect. But now, this device having failed also, and the priesthood finding that the people will assemble to hear us, and in such crowds too as they never witness at their own Conventions, have resorted to another equally infamous and priestly plan. They will come or attend by a few backers, and endeavor (as this fellow did,) to use up the time, by raising some false issue about church organization, civil government, the Sabbath, or the Inspiration of Peter, Paul and the Prophets. We bore with him as well as we could on Saturday, and friend Wright went so far as to reply to some of his positions, and to discuss with him some of his issues.

On Sunday morning, we felt that we must proceed without delay or interruption, to the work for which we had come together. But this Methodist *Divine* (I think he was indeed Divine, for he had little about him *human*), mounted our platform, and with particular priestly pertinacity, claimed the right to show that there could be, and should be, and would be a pure, true, organized church—and moreover, that we, the abolitionists, were most essentially *pro-slavery*, and that our pro-slavery amounted to *total depravity*, which doctrine he defined and explained, with an unctious which plainly showed that he could preach best when he preached his own experience. It was in vain that we called him to order. It was in vain that we told him what our positions were, and what was and was not relative to the subject matter in hand. It was in vain that we assured him we could not reply to his harangue, without being ourselves out of order, and that we should call any of our friends to order, who attempted a reply. It was in vain that we told him we would admit our depravity, all that he charged upon us, and that we would if he wished it, be considered infidels or blank atheists—and the audience might judge of us after hearing us in these matters for themselves. He was there for a purpose—a base purpose—a disgraceful and infamous one in the extreme. This was too apparent for long to be mistaken. And so Mrs. Foster rose to treat him as he deserved—and the flogging she gave him I never heard exceeded, if equaled. I never saw such a literal meaning in the old utterance "She stoops to conquer." It was *stooping* indeed to reply to such a creature; but it was urged upon us by stern necessity; and I never can thank Mrs. Foster too much for descending to do it—nor admire too much the skill with which she achieved so complete a victory.

What added to the infamy of our opponent was, he admitted that all we said about the church was true to the letter. He said THE METHODIST CHURCH AND MINISTRY WERE A BAND OF SLAVE BREEDERS, SLAVE TRADERS AND SLAVE HOLDERS, BOTH THE NORTHERN AND SOUTHERN CONFERENCE; and that if they did not change their whole course and character in a given time which he had fixed, and come in to a more thorough anti-slavery position than they had yet thought of taking, he should abandon them forever. I hope his presiding elder understands him.

After we had disposed of this difficulty, we went on with our meeting in a manner to produce an impression which hypocritical priests or wily politicians may obliterate if they can. I think the day will mark an epoch in the anti-slavery history of all that region.

From Hinckley we went to Berea and held a Convention on Monday and Tuesday. The gathering was not as large as at Hinckley, but it was a meeting never to be forgotten. Seldom have I seen the truth set home with greater power. H. C. Wright prepared our way, by two lectures on Peace that were well attended, and as I was told, admirably sustained. We were deprived of James Walker's valuable services, by the sickness to which I referred in my last.—Dr. Parker was chosen President and C. C. Griffing Secretary; and as he will doubtless furnish you an official account of the meeting, I will forbear further remarks upon it, except to say, that very large quantities of books were sold by our friends, and you will receive a cheering addition from it to your list of subscribers—to say nothing of Mrs. Foster's success in raising contributions, and I may add, the vocal and instrumental music of our friends the Griffings from Litchfield, and the Douglasses of Berea, gave most inspiring interest to the whole occasion.

Berea is most favorably situated by nature to become one of the very best towns in the State. Its grindstone quarry alone might make the wealth of a city. Then it has an unusual amount of water power for this State, is only twelve or fourteen miles from Cleveland, and is passed by the Railroad leading from the city to Columbus and Cincinnati. But Berea is smitten with Methodism as with a curse. The denomination has established an institution there, I understood both Literary and Theological, and hitherto denominational power has been almost supreme to control the destinies of the town. But the anti-slavery Shiloh has come, and the seceder is departing from this Methodist Judah. Our meeting exposed its rottenness as it was never seen before. Hereafter, the people will dare look it in the face. I predict that our meeting will, directly and indirectly, do more and better for the manners and morals of the town, and for its temporal upbuilding too, than all the Methodist preaching which has been inflicted upon it since its foundations were laid.

Among the various mechanical and manufacturing establishments at Berea, the most interesting is that of Holbrook & Co. for the manufacture of the various kinds of Astronomical, Philosophical and other apparatus for schools. Mr. Holbrook is a son of Josiah Holbrook, Esq. the inventor of most of the school apparatus, formerly of Boston, and who was there the very patron saint of common school education, and laid the foundation for the well-earned reputation of Hon. Horace Mann, whose labors and achievements, in that department, have since rendered him justly celebrated in both Hemispheres—and the mantle of the father seems to have fallen on the son.

No one with eyes to see, or mind to comprehend, can visit the establishment of Holbrook & Co. without deriving the highest pleasure and profit. The spacious rooms are hung with suns, stars, planets, and worlds of all kinds, making it easy to fancy ourselves in the very centre of the created universe, with our vision enlarged to grasp it all. Every school and family in Ohio should become its patron. It would give a new impulse to the cause of Education, and soon fill the State with a population, intelligent, elevated, refined, morally and mentally, and worthy the nineteenth century.

But I close—my last was possibly too short. This may be too long. Then, I could write no more. To day, I can write no less.

Yours from the battle-field,  
PARKER PILLSBURY.  
Twinsburg, August 30th, 1850.

Convention at Berea.  
Berea, Aug. 28th, 1850.

FRIEND JOHNSON: We have just closed a most effective Anti-Slavery meeting in this place. Our friends here, with a zeal worthy of commendation, unawed by the sectarian influences with which this place is environed, invited Pillsbury, Wright, Walker and Mrs. Foster, to hold a mass meeting under the great tent Monday and Tuesday of this week. Friend Wright arrived Sunday evening, and addressed a large audience in the School house upon the Peace question. This was new doctrine to the Bereans, to which they listened with marked interest. Although favored with an extensive manufactory in this village, where Methodist ministers are made to order under the supervision of the "strictest of their sect," they have never thus heard the teachings of Jesus illustrated. Henry spoke with especial inspiration in his peculiar affectionate manner, which won the

hearts of his hearers to the truthfulness of Jesus's doctrine of overcoming evil with good. Monday at 2 o'clock, P. M., the Anti-Slavery meeting commenced under the great tent, which was raised on the public square, a place well situated for this purpose. A large audience was in attendance—resolutions were introduced and discussed by Parker Pillsbury and H. C. Wright, and the meeting adjourned under decidedly favorable influences. In the evening H. C. Wright again spoke upon the Peace question in the School house, which is the largest room in the village and under sectarian influence, showing the bloody character of the Constitution and defending God from the charge of pleasurable participation in the wars recorded in the Old Testament. The house was crowded to overflowing, and friends prepared to judge of the audience believe an excellent impression has been made in favor of Peace.

Tuesday morning, 10 o'clock. Met again under the tent. A large audience from the village and surrounding country evidently sympathizing with the Slaves in their oppression by this wicked nation. Opportunity was given for public vocal prayer, and a volunteer Anti-Slavery Choir sang, "I dream of all things free." Parker Pillsbury then addressed us upon the importance of a proper understanding of the reforms of the present age—that progress is inevitable to every free spirit. His appeal to the young was eloquent and impressive, urging them to advance, to go up higher than the platform of our Fathers of the Revolution, which was, 'Give me liberty or give me death,' leaving the slave in his chains—to the idea of equal and exact justice to all, Slaves as well as free men. Most scathing was his rebuke of the churches and political parties, who, professing the "largest liberty," and exemplary piety, hold in Slavery's galling chains three millions of their brethren, equal in rights, though not in infancy; for by their religious obligations with more than the solemnity of a civil oath are they bound "to bewray not him that wandereth," and by their oath to the Constitution bound to return the fugitive to his claimant. Strict fidelity to either requisition fixing the damning guilt of perjury upon their souls. Mr. Pillsbury having spoken until the hour of adjournment, after a song by the Choir, "Ye spirits of the free," adjourned until one o'clock.

#### AFTERNOON SESSION.

Meeting was called to order by the chairman, and "Hail Columbia" was most harmoniously played upon several instruments of music, exhilarating the audience and preparing them for the singing of the *Marseilles* Hymn, arranged to anti-slavery words, 'Ye sons of freemen, wake to sadness.' Abby K. Foster then took the platform, and after an appropriate introduction, said she feared the audience did not fully comprehend as they ought the enormity of Slavery, and the reason why they were invited to attend our meetings and co-operate with us in the deliverance of the oppressed. She then proceeded to describe Slavery as it exists in this boasted land of liberty, with all its churches and ministers and Bibles. Missionaries from this to foreign lands never report from their fields of labor horrors and cruelties that will compare with the sufferings of our Slaves. The picture drawn was awfully thrilling.—Momentarily, "the veil was removed," and we saw the 'Liberty' auction-block and the accursed merchandise in the bodies and souls of men. Youth and Innocence were sold in the shambles, where love of gain and hellish lust were sanctified and sanctified by Church and State. We saw the torturing lash as it fell on woman's flesh, shedding innocent blood, and heard her stifled groans going up to the Eternal Throne, witnessing against us for our indifference or direct participation in the crime. There were no studied arts of oratory, no effort to win applause by a rhetorical display of classical quotations, beautiful smiles and well-rounded periods, which play around the head but come not to the heart! Woman, with her kindness and love and deep sympathy, was earnestly pleading the cause of the down-trodden and oppressed, speaking from the fulness of her heart and remembering those that are in bonds as bound with them. Her appeal was irresistible. We felt its force, and swore anew eternal hostility to the dark spirit of Slavery.—Extracts from Southern newspapers were read advertising fugitive slaves, and those that have been captured marked by the lash, the knocking out of teeth, cutting the ears, gun shot wounds, branding irons, iron collars, and all the hellish paraphernalia of Christian Slavery.

A most affecting narrative was given of the escape from J. C. Calhoun, some years since, of a brave husband and wife, and at this point she paused for the singing of a song describing this event, written for this occasion, and sung to that plaintive air, "Are we almost there?" Then resumed and showed that the guilt of slave-holding rests upon all who swear to support the Constitution or hold connexion with slaveholding churches. She briefly showed the influence of the Anti-Slavery agitation in the religious and political world, upon Congress, &c., and especially in bringing many in the North up from "Slave catchers" to "perjured villains," inasmuch as they swear they will and then refuse to obey the compromises of the Constitution relating to fugitive Slaves. A great advance truly, yet leaving room for much future improvement. Adjourned until evening.

At an early hour the tent was brilliantly illuminated, and with the large audience assembled, presented a most imposing appearance. Parker Pillsbury occupied most of the evening with a most eloquent argument upon the personal responsibility question.—Some demurred at the beginning of his speech, but before it closed every mouth was stopped, every objector silenced. One individual denying the allegations against the M. E. Church, received a disciplinary conviction that removed him far into the quiet, from which he had not emerged at our last address. A. K. Foster spoke briefly, after which a good number of subscribers were obtained for The Bugle. "Come join the Abolitionists" was then sung by the choir, and the meeting adjourned *sine die*.

Much disappointment was felt from the sickness of James W. Walker, who was unable to meet with us, being confined with fever at the house of a friend, a few miles distant. A large number of Peace and Anti-Slavery books were sold during the meeting, which we have no doubt will work a salutary influence in this community. The congregation at the commencement of the meeting was large, and increased during its continuance, a larger number being present at the last than at any previous session.

C. S. S. GRIFFING, Secretary.

#### Pay Your Pledges!

To those who have made Pledges to the Western A. S. Society through A. K. Foster:

DEAR FRIENDS: Will you redeem your pledges, if possible, as early as Sept. 10th, for unless you can do so, your Treasurer will not be able to report your Society out of debt at the next Anniversary.

Better suffer much inconvenience ourselves than hold another Annual Meeting with a weight of debt on our shoulders to crush our energies, and damp our ardor in laying out plans for future operations.

If every one who has pledged will pay promptly the consummation so ardently hoped for will be obtained.

Yours affectionately,  
ABBY KELLEY FOSTER.

#### Notices.

##### The Summer Campaign.

Abolitionists and all others who are interested are hereby notified that Anti-Slavery Meetings are appointed to be held as follows:

MESOPOTAMIA, (probably,) Saturday and Sunday, Sept. 7th and 8th, Annual Meeting of the Grand River A. S. Society. A. K. Foster, P. Pillsbury, S. Brooke, J. W. Walker and others will attend.

AUSTINBERG, Tuesday and Wednesday, Sept. 10th and 11th. Parker Pillsbury and J. W. Walker will be present on both days, and A. K. Foster on Wednesday.

NEW LYME, Thursday and Friday, Sept. 12th and 13th. Parker Pillsbury and J. W. Walker will be present on the first and part of the second days, and A. K. Foster on the second.

LOWELLVILLE, (Mass Meeting,) on Saturday and Sunday, Sept. 14th and 15th. Parker Pillsbury and J. W. Walker will attend on both days, and A. K. Foster on the second.

Anniversary at Salem, Sept. 17, 18th and 19th. Abby K. Foster, Parker Pillsbury, J. W. Walker and other speakers will attend. SAM'L BROOKE, Gen. Agent.

#### A Mill Property and Farm for Sale.

THE subscriber living in Mahoning Township, Lawrence co., Pa., near the Mahoning and on the state line, offers for sale the following property: A GRIST MILL, 3 1/2 stories high with two runs of stones in good repair, a SAW MILL, also in good condition, and about 90 Acres of Land, with house, barn, orchard, &c. The mills can be had with a small quantity of land separate if wished. Any person wishing to purchase such a property can know the terms by applying to the subscriber residing on the premises. AMY SHARPLES.  
8th mo., 14th, 1850.

#### California Passenger Agency,

179 BROADWAY, NEW-YORK.

THIS is the only agency in New-York established for the benefit of California passengers, to communicate information and to select the best routes, in the best conveyances, purchase passage tickets, and forward them by mail or hold them till called for.

Printed information circulars sent to order, every body is invited to send for one. Life insurance on the mutual system done on the most favorable terms. Address postage paid. ARNOLD BUFFUM & Co.

For the satisfaction of those to whom we are personally unknown, we have permission to refer to the following members of Congress, whose names and reputation are familiar throughout the whole country.

Hon. Chas. Allen, Mass.; Nathaniel Abbottson, Indiana; S. P. Chase, Ohio; Charles Parker, Wisconsin; Edmund Delberry, N. Carolina; Orin Fowler, Mass.; J. R. Giddings, Ohio; J. P. Hale, New Hampshire; Preston King, New-York; Horace Mann, Mass.; Wm. H. Seward, New-York; Thaddeus Stevens, Pa.; Loren P. Waldo, Conn.; Wm. A. Whittlesley, Ohio; Thos. Corwin, Secretary of the U. S. Treasury.  
August 31, 1850.

#### JAMES BARNABY,

PLAIN & FASHIONABLE TAILOR!

Cutting done to order, and all work warranted. North side, Main Street, two doors East of the Salem Bookstore.

#### Saddle for Sale.

FOR Sale, very cheap, a SADDLE, almost new. English tree. Will be sold in exchange for produce. Inquire of Oliver Johnson, at Howell Hill's.



## Miscellaneous.

## The Reformed Robber.

Father Raphael, an ecclesiastic in a small town in Normandy, was one day sent for to the country to prepare a highwayman for death. The criminal was not more than two or three and twenty, with an interesting physiognomy, and had been seduced by bad company. He had frankly confessed all the circumstances of his guilt; his chains were already taken off, as usual, previous to his execution; and as there was no convenient place in the prison, the clergyman and the culprit were shut up in a small chapel, which stood detached from any other buildings, at the extremity of the village, and received all its light from an aperture in the middle of a vaulted roof.

Here the ecclesiastic immediately commenced an earnest exhortation to repentance; but though he made it as persuasive and pathetic as possible, he observed that the poor fellow paid very little attention to what he said. As his appearance, age, and confession gave the father no reason to suppose him a hardened criminal, he was somewhat surprised at his inattention.

He ascribed it, however, to a natural levity of disposition, which he did not fail seriously to reprove, and reminded him of the companion to make the best use of the short time he had yet to live.

"By all means, reverend father," replied the prisoner, "that is just what I should wish to do. Your exhortations are indeed excellent; but yet I doubt whether your reverence would yourself pay much attention to the finest prayers in the world if you were in my place. For, to say nothing about the comfoundedly disagreeable sensation, arising from the knowledge, that in a few hours one's neck is to be broken, there is one idea which suggests itself with such force as to occupy my whole soul."

"Well, and what is that?"

"That I might yet find means to get off, if your reverence chose to spare my life."

"Is it? What do you mean?"

"Don't you see that opening in the roof?"

"Yes, certainly; but what then?"

"That it is a considerable light is evident enough. But if we were to put that altar exactly underneath it, and upon the altar that chair; if your reverence would get upon the chair, and then suffer me to mount upon your shoulders, I should certainly be able to reach it."

"And when you had got up there what would you do?"

"I would scramble down the roof to the cornice, and then a leap of five or six yards would be but a trifle for a man in my situation. I hope that nobody is watching on the outside. The chapel stands detached, a wood is not far off; I can assure you that as soon as I reached the ground, I would run as fast as my legs would carry me."

Here the poor fellow paused. The priest considering the whole plan in silence, with difficulty repressing an involuntary smile, and rejoined:

"Excellent! And I am to assist you to do this! At a great risk to myself, I am to enable a robber to continue his guilty course! All the depredations which you would henceforth commit—"

"No, reverend sir, never would I commit any more. I am now fully aware of the consequences. I have approached too near the gallows not to avoid it in future as far as lies in my power. I will betake myself to work, and maintain myself honestly, let me toil ever so hard to do it. Help me but this once, I entreat you?"

The father did not suffer him to solicit long, he only exacted a solemn promise of amendment, and then, though his heart was long before settled in favor of the prisoner, he complied with his request. He assisted to remove the altar, placed the chair upon it himself, and patiently served to lengthen out this singular ladder. The poor fellow certainly had great difficulty to reach the opening; but what will not the fear of death accomplish? When he had crept out the father listened attentively for some time, and as the leap was followed by no outcry or noise, he removed the altar and chair to their proper places, and contentedly waited full two hours to see how the affair would end. At length the officers of justice conceiving that the prisoner had been allowed sufficient time to prepare, the jailer and executioner went to fetch him away. The ecclesiastic from within replied that he had long been anxiously wishing to be released. With astonishment they opened the door of the chapel, and with still greater astonishment, they beheld the father sitting all alone in the midst of it. "Where is the prisoner?" was very naturally the first question.

"The prisoner," calmly replied the ecclesiastic, "was either an angel or a devil; it is impossible he could be a man. While I was endeavoring, to the best of my ability, to bring him to a due sense of guilt, he suddenly rose from the place, and ascended through the aperture. I looked after him, petrified with astonishment, unable to move a limb, or to utter a word. It was not till you knocked that I retained the power to stir or speak."

The jailer and executioner would willingly have supposed that the father's intellects were deranged; but as the criminal was irretrievably lost, they knew not whether to consider it a miracle or deception. Several of the villagers assembled; but after the most diligent search in every corner of the chapel, no trace of the criminal could be discovered. The executioner, who was the greatest loser by this accident, hastened to acquaint the officers of justice with the circumstance. They repaired to the spot, and to them the ecclesiastic repeated the same story as before. He added, that in no case was it his duty to act the part of keeper to a prisoner, and that he was almost convinced this reported culprit was innocent; and solemnly swore that he went out the aperture in the roof. The superstition of the multitude led them to suspect sorcery; and the father took no pains to refute this opinion. For a week together this adventure was the talk of the whole province, and nothing was then talked of in France for a longer period.

About fifteen years afterwards the father was obliged to take a journey to Languedoc, and as it happened, just in winter season. The purpose of the ecclesiastic was subject to no very heavy demands. When he did not chance to meet with good natured travellers, who now and then gave him a lift in their carriages, he pursued his route on foot.

This was more frequently his fortune in Guine; and one day proceeding through a thick forest, he had the misfortune to lose his way. He spent nearly the whole afternoon in endeavoring to get out of the forest, instead of which he only advanced further into it. At length he perceived at a distance a man felling a tree, he went up to him and inquired the nearest road to Cahors.

"Your reverence," replied the rustic, after looking at him attentively for a moment, "has made a considerable circuit from it to the left. The nearest foot-path would take you five hours, and you would scarcely find the way without a guide. Were I in your place I would seek a lodging for the night, and not think of proceeding further till morning."

"Your advice is very good, but where shall I find a lodging in this neighborhood?"

"At my little farm house, scarcely half a mile distant. Excuse me for a moment till I have done felling this tree, and I will take you with me. You will not find a grand, but a tolerable decent lodging, and to-morrow you shall have a horse and guide to Cahors."

This was an agreeable proposal, which father Raphael wanted no pressing to accept. He was also excessively fatigued and hungry. He was also pleased with the friendly tone of the countryman, who made as much haste as he could in felling the tree, and having soon finished set off with our traveler. They presently reached a pretty farm-house; a young, handsome woman seemed to be waiting at the gate of the farm-yard for her husband, and advanced a little way to meet him, with a boy in her arms, and a little girl skipping behind her. The ecclesiastic, who was introduced to her as a guest who would pass the night with them, she also received with great civility. After they had warmed themselves a little at the fire, the peasant called his wife aside, and returning in a few minutes, said, with a certain joyful haste:—"No, Margaret I am not mistaken—it is he. Come, fall down with me, and let us thankfully embrace the knees of him who is my tutelary angel!" They did so, to the no small surprise of the worthy father, who was totally at a loss to conceive the meaning of these honest people. He wanted to raise them up, and would have asked the reason of this procedure, when his host exclaimed:—"Reverend Sir, look at me more attentively.—Perhaps some feature or other may yet remind you of that unhappy wretch, who, without your assistance, would long since have been food for ravens, who was saved by your almost more than human benevolence, and who now blesses Providence for the opportunity of once more seeing and thanking you; an opportunity which he has numbered less times desired, but never ventured to hope for."

The astonishment of the father deprived him for a considerable time of utterance; but he would not rest till the husband and wife had risen, and then began to make further inquiries. The narrative of his host was to the following effect:—

"After leaping from the roof of the chapel, I got away unperceived. Impelled by the love of death, I proceeded seven leagues without food of any kind. I then continued my route, subsisting on the alms I obtained. Often, indeed, I was reduced to my resolution never to steal again. Once or twice opportunities which had occurred by the way tempted, but did not seduce me. In continual apprehensions of being discovered, I kept wandering southward, till I came to the door of this house, and asked charity of the owner himself. The latter sharply reproved me, asking how a man so young and strong as I was could choose rather to beg than to work; and when I, out of shame replied, that I was actually seeking work, he offered to give me employment during the approaching harvest. I accepted the offer, and continuing in his service after the harvest was over, soon became a favorite with my master, and soon afterwards, in secret—which, to be sure, requires excuse—with his youngest daughter. Both of us supposed that the father would not willingly give his daughter to a poor runaway servant; but that love is not to be deterred by such suppositions, is well known. When the father had discovered, rather too late, this mutual attachment, he was excessively angry for several days, threatening to lock up his daughter, and disgrace me, but at length he yielded to parental affection and necessity. Scarcely a month after our marriage my wife became by the death of her elder sister, sole heiress to her father, and two years afterwards she came into the actual possession of this farm. That I strive as much as possible to repay this woman, who constitutes all my happiness, and yet loves me with all her heart, she will herself attest. She is herself acquainted with my history, but not a soul besides her."

A father can scarcely hear of the deliverance of his only son from death, with greater pleasure than father Raphael listened to this account.

He remained two days with this truly happy pair, and on the third morning, when he was obliged to continue his journey, they loaded him with thanks and presents.

STATISTICS OF THE TIMES.—Some London interesting statistical accounts in connection with this paper, were mentioned by Mr. E. Cowper, at the Institution of Civil Engineers, On the 7th of May, 1850, the Times and supplement contained seventy-two columns, or seventeen thousand five hundred lines, made up of more than one million pieces of type; of which matter about two-fifths were written, composed, and corrected after seven o'clock in the evening. The supplement was sent to press at half-past seven in the evening; the first form of the paper at a quarter past four in the morning; the second form at a quarter to five.—On this occasion seven thousand papers were published before a quarter past six; twenty-one thousand before half-past seven; and thirty-four thousand before a quarter to nine, or in about four hours! The greatest number of copies ever printed in one day, was fifty-four thousand; and the greatest quantity of printing was on the first of March, 1841, when the paper used weighed seven tons, the weight usually required being four tons and a half. The surface to be printed every night, including the supplement, amounts to thirty acres; the weight of the font of type in constant use being seven tons; giving employment to one hundred and ten compositors, and twenty-five pressmen.

THE POOR MAN'S DEATH BED.  
BY CAROLINE BOWLES.

Tread softly!—bow the head—  
In reverent silence bow!  
No passing bell doth toll,  
Yet an immortal soul  
Is passing now.

Stranger!—how great soe'er,  
With lowly reverence bow!  
There's one in that poor shed,  
One by that wretched bed,  
Greater than thou.

Beneath that pauper's roof,  
Lo! Death doth keep his state;  
Enter—no crowds attend—  
Enter—no guards defend  
This palace gate.

That pavement, damp and cold,  
No whispering courtiers tread;  
One silent woman stands,  
Chafing with pale, thin hands,  
A dying head.

No busy murmurs sound;  
An infant wall alone—  
A sob suppressed—again  
That short, deep gasp—and then  
The parting groan!

Oh, change!—Oh, wondrous change!  
Burst are the prison bars!  
This moment there—so low  
In mortal pangs—and now  
Beyond the stars!

Oh, change! stupendous change!  
There lies the senseless clod;  
The soul from bondage breaks,  
The new immortal wakes—  
Wakes with his God!

Cowardice and Courage.

THESE are commonly reckoned two kinds of courage, animal and moral. Each of these kinds may be exercised either actively or passively. Mere animal courage is common to man and brute. It shows itself in daring danger and enduring pain. It is the courage of war, of hazardous exploit, and of unflinching valor. The savage and civilized warrior (if the word civilized can be applied to those whose trade is murder), the tiger and the panther, the dog and the bull, often make striking exhibitions of this kind of courage. We give it applause in proportion as we are incapable of appreciating a higher kind. Moral courage is the courage of the mind, the soul. It is less striking and dazzling, but incomparably superior to animal courage. It is the courage which arises from fidelity to great principles, which shows itself in high purposes, persevering efforts, and patient endurance of adversity. Many who have dared death at the cannon's mouth—who have braved almost every physical danger—have proved to be great moral cowards. They have been vanquished by a laugh, terrified away with expected good, carried off captive by the love of approval, or slain by mere adversity. Moral courage has to be exercised out of sight of the world, in a great measure, and can only be sustained ultimately by devotion to pure moral principles. It is therefore difficult of acquisition, and lies at the summit of human attainments. It is the climax of true greatness.

The first great struggle in which it is required, is self-discipline—howing the will to conscience, and the passion to reason. This is usually a severe and protracted conflict, in which many hearts fail. It is a great thing for one to say with full purpose—my will shall be governed by conscience. I will have no will to do that which is wrong. I will cling to truth in preference to falsehood, to justice in preference to injustice, to mercy in preference to cruelty in all cases, as conscience enlightens me. How many cases will occur where the pride and obstinacy of a strong will require self-crucifixion in order to achieve the victory. But he who fails is a moral coward. He who conquers a moral hero. A thousand instances, trying as death, occur in which it demands almost super-human power to make our evil will bend in humble submission to the dictates of eternal rectitude.

The passions and appetites, too, rebel against reason. They must be mastered and taught to obey. The animal must be subdued to the spiritual nature. Here the conflict rages with all its violence, and many are carried away captive by their own lusts. Those who deem themselves fearless and unconquerable in physical danger, have often no courage to withstand passion. They yield themselves an easy prey. He is a hero who has conquered himself. This is true moral courage.

The second great struggle in which moral courage is requisite respects the opinions of our fellow men. To utter the truth, to whole truth, and nothing but the truth; to stand up every inch a man, and vindicate what is right, to befriend the innocent and the injured, to feel and act a righteous part, regardless of the finger of scorn, the contemptuous sneer, and the boisterous reproach to which we have attained. It is not every man, even among the better sort, who can encounter the scorn and ridicule of the world, in defense of what is right and true. How many quail under the trial, and creep away among the stuff to escape the storm? But true moral courage will enable its possessor to conquer, not only his will and his propensities, but also the fear of flesh and the dread of contempt.—*Præd. Christian.*

RODERIC RECKLESS is one of those youngsters sometimes vulgarly called "dare devils,"—smart, self-sufficient, stubborn and saucy—a fellow with all the rudiments of a pirate in him. Master Roderic, I could give thee good advice; but it would be too much like casting pearls before swine. Thou hast had opportunities to learn wisdom; but the animal nature was too rampant in thee; thou couldst not appreciate real excellence.—"Thou scornedst instruction. Experience keeps the school in which thou must learn. Here is a 'dear school' to the pupils; 'but fools will learn in no other.' Go thy way, Master Roderic: when thou shalt have come fully to thyself, and shalt seek wisdom with a truly humble and docile heart, she will be found of thee, and thou mayest enter into life. Till then, go thy way.—*Præd. Christian.*

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Where dost thou seek Enjoyment?

WITHIN thyself, near thy home, and among thy friends? Or out of thyself, away from thy home, and among the multitude? If the former answer be thine, thou shalt find true happiness. If the latter, thou shalt find only disappointment and ultimate misery. It is the misfortune of thousands that they cannot find pleasure in communion with themselves alone, nor within their own family homes, nor yet in the circle of their staid friends. They are lonesome; time drags heavily; familiar things and ordinary associates become insipid or disgusting; they must see new sights, form new acquaintances, hunt up new pleasures, and be exhilarated by new excitements. We call this misfortune; for such a life is but a lengthened tissue of vanity and vexation of spirit. Yet the restless victim generally keeps up the vain chase till death, always near, but not quite overtaking his object. The phantom continually eludes his grasp. It tempts him on and amuses him till it has worn him out.

There is no surer mark of wisdom than contentment with the simplicity of sober and homely enjoyments. When one can retire within himself, hour after hour, finding there God, congenial spirits, exhaustless mines of thought, and a universe of entertainment; when he can accommodate himself to the society, circumstances and necessities of the sphere in life which duty prescribes for him; when he can render himself and the few that sympathize with him daily wiser and better; then we may be sure that he enjoys true happiness. He dwells hard by the river of life, and knows not famine or death.

Young men, young women, "abstain that you may enjoy." Circumscribe your desires, that you may find wholesome and enduring gratification. Begin early to retire within yourselves, that you may never want congenial companions. Lay deep the foundation of internal domestic and social enjoyments. Lust not after variety. Be content with competence and simplicity. Think not to be blessed by the caresses and flatteries of new acquaintances. Live not on show and excitement. It will all perish with its using. Be humble, and ye shall not fail. Be upright, and ye shall fear no evil.—Be useful, and ye shall be blessed. Wander not abroad for pleasure, and ye shall dwell in the fullness of divine joy.

But there is no peace to the wicked, saith my God. Like the waves of the sea, they cast up mire and dirt. Clouds are they without water, wandering stars, banishing themselves into the blackness of darkness for ever.—*Præd. Christian.*

Look Out when the Bell Rings.

BY GEORGE W. BUNGEY.

With lungs of fire, and ribs of steel,  
With sighing valve, and groaning wheel,  
With startling scream, and giant stroke,  
With showers of sparks, and clouds of smoke,  
The iron steed the train is bringing—  
So look out while the bell is ringing!

A sheet of fire illumines the track  
When night rages in her tent of black;  
The thundering train comes then for us,  
Like an express from Erebus;  
Around the blazing circle flinging—  
So look out while the bell is ringing!

Ye gaze, ye gaze, ye crowd, stand back!  
Will ye be crushed, or clear the track?  
Now all aboard, now off again—  
The dromedary won't reach the train!  
They stumble where the switch is swinging—  
So look out while the bell is ringing!

Just so the engine of Reform  
Rolls on, through cloud and sun and storm,  
O'er sceptres, crowns, and kings and thrones,  
And brings us bread instead of stones!  
'Tis Freedom's song the mass are singing—  
So look out while the bell is ringing!

The slave will doff his yoke and chain;  
The drunkard will not drink again;  
The soldier throws his sword away;  
We see the dawn of that bright day;  
Glad news the harness lightning's bringing,  
So look out while the bell is ringing!

BEAUTY OF JEWESSES.—It is related that Chateaubriand, on returning from his Eastern travels, was asked if he could assign a reason why the women of the Jewish race were so much handsomer than the men, when he gave the following one:—"Jewesses," he said, "have escaped the curse which alighted upon their fathers, husbands, and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourged Him crowned Him with thorns, and subjected Him to injury and the agony of the cross. The women of Judaea believed in the Saviour, and assisted and soothed Him under his head precious ointment, with she kept in a vase of alabaster. The sinners anointed his feet with perfumed oil, and wiped them with her hair. Christ, on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. He touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the woman in adultery. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him halm and spices; and weeping, sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance after the resurrection was to Mary Magdalene. He said to her, 'Mary!' At the sound of his voice, Mary Magdalene's eyes were opened, and she answered, 'Master!' The reflection of some beautiful ray must have rested on the brow of the Jewesses."

The transient nature of the sorrows of children has often been remarked by writers; but by none so beautifully as in the following lines by Sir Walter Scott:

"The tear down childhood's cheek that flows,  
Is like the dew-drop on the rose;  
When next the summer breeze comes by,  
And waves the bush, the flower is dry."

Make a free use of water to purify the skin, and, when sick, take counsel of the best physician you know, and follow nature.

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Glad news the harness lightning's bringing,  
So look out while the bell is ringing!

BEAUTY OF JEWESSES.—It is related that Chateaubriand, on returning from his Eastern travels, was asked if he could assign a reason why the women of the Jewish race were so much handsomer than the men, when he gave the following one:—"Jewesses," he said, "have escaped the curse which alighted upon their fathers, husbands, and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourged Him crowned Him with thorns, and subjected Him to injury and the agony of the cross. The women of Judaea believed in the Saviour, and assisted and soothed Him under his head precious ointment, with she kept in a vase of alabaster. The sinners anointed his feet with perfumed oil, and wiped them with her hair. Christ, on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. He touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the woman in adultery. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him halm and spices; and weeping, sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance after the resurrection was to Mary Magdalene. He said to her, 'Mary!' At the sound of his voice, Mary Magdalene's eyes were opened, and she answered, 'Master!' The reflection of some beautiful ray must have rested on the brow of the Jewesses."

The transient nature of the sorrows of children has often been remarked by writers; but by none so beautifully as in the following lines by Sir Walter Scott:

"The tear down childhood's cheek that flows,  
Is like the dew-drop on the rose;  
When next the summer breeze comes by,  
And waves the bush, the flower is dry."

Make a free use of water to purify the skin, and, when sick, take counsel of the best physician you know, and follow nature.

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